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THE
MISSIONARY MAGAZINE
AND
Chronicle.

THE BEGINNING OF WISDOM.



“Stretching forth his hand, he placed in mine a string of his praying-heads, saying, ‘I have done with this folly.’” — Page 146.

INDICATIONS OF PROGRESS IN THE SOUTH OF INDIA.

(From the Journal of Rev. J. E. Nimmo, Combaconum.)

—In the evening, at Galloway Chapel, as I was rising up to preach, there came in a fine-looking Brahmin lad, about fourteen years of age, and took his seat near me. Having recognised him as one of my constant and attentive hearers, and as the very youth who, a day or two before, seeing me opposed at another place, boldly came forward and reproved the conduct of my enemies, I asked him to draw near me: he willingly accepted the invitation, and, though a Brahmin, scrupled not to touch me. Besides his prepossessing appearance, I found him very intelligent and affectionate. He said that he felt much pleasure in hearing the Gospel, and acknowledged that an idol was no God. When I inquired whether he had read any of our books, and could remember any thing he had read, he replied in the affirmative, and repeated nearly a whole page of the tract entitled, "Good Counsel." After a few words of exhortation, I placed in his hands a copy of the Gospel of Matthew, which he accepted with evident pleasure, and retired.

—Engaged all day in reading and preaching to some thousands of poor hearers. Many heard attentively, and some displayed a lively interest. Several aged persons sat and listened for hours together. One old man appeared deeply affected, and, at length, *stretching forth his hand, he placed in mine a string of his praying beads, saying, "I have done with this folly."*—(Page 145.) Distributed this day upwards of nine hundred tracts, and about twenty single Gospels. Lord, crown thy word with thy benediction!

—At Koottalam, met a man who heard the Gospel at Combaconum, and had read several of our books. I said to him, "I suppose you are now going to the tank to perform your evening poojahs?"* He said, "My poojahs, what are they, sir? all nonsense. I have left off repeating them these many years." I observed, "If that be true, I presume you have also forsaken your idols?" "Idols," he said, "What are they? are they not lifeless dolls?" "Why, then," I asked, "do you put these marks on your forehead?" He replied, "I know they are vain things, but I put them on simply to please my friends." At the close of our conversation, to which several persons were listening, he said, "It is my conviction, that, before long, all will become Christians; for see, how many, sir, most willingly accept your books. Is this not a sign that great numbers will, before long, embrace your religion? Believe me, you do not labour in vain."

—At the village of Seejalee, many heard me gladly. On my return to Combaconum, a Brahmin, who first seemed an opposer, bore me company for nearly a mile. In the course of conversation, he said, "You must not consider me your enemy,—I am fully convinced of the truth of all that you asserted. Yes, idolatry is false; but what can I do? Being a Brahmin, I dare not speak disrespectfully of idols in the presence of my neighbours." He said many things more which made me think he felt the power of the truth. On my presenting him with a Gospel, he thankfully accepted it, carefully wrapt it in his cloth, and placed it in his bosom.

* Idolatrous worship.

INTENDED ARRANGEMENT OF THE ANNIVERSARY SERVICES OF THE SOCIETY IN MAY.

THE Directors have been induced, after mature consideration, to adopt the following Resolutions in reference to the time of holding certain of the Society's Annual Services in May :—

- I. That the Sermons on behalf of the Society, in the several congregations in London and its vicinity, be preached on the Sabbath *after*, instead of the Sabbath *preceding*, the Annual Meetings.
- II. That the general meeting of the town and country Directors be held on the Monday morning *following* the Anniversary Services, instead of the afternoon of the Tuesday *preceding*.
- III. That the Missionary Communion Services, as the closing services of the Anniversary, be held on the evening of the Monday *following* the Public Meeting, instead of Friday evening, as heretofore.
- IV. That the Meeting of the Board of Directors, on the Monday *preceding* the Annual Meeting, commence at three o'clock instead of four, so as to facilitate the attendance of Directors from the country, who may wish to be present.

These prospective alterations are made as the result of fraternal and mutual arrangement with the representatives of other religious Institutions holding their Annual Services during the same period, and in whose prosperity the great body of the members of the London Missionary Society feel an affectionate and lively interest : namely—the Congregational Union ; the Irish Evangelical Society ; the Colonial Missionary Society ; and the Home Missionary Society.

A few observations may be necessary to explain the reason for each of the alterations proposed.

The selection of the *Sabbath, after* the Annual Meeting, for *Congregational collections throughout the metropolis*, is made for the ensuing year *by necessity*, as the Sabbath *preceding is the first in the month*—the day of the monthly communion throughout our churches—on which it would be impracticable either to obtain collections, or to secure advocates from among our country brethren. The same preventive to the adoption of the Sabbath *preceding* the Annual Meeting will also occur in the year 1844. But, in addition to the necessity of the case arising from this circumstance, it is hoped that the alteration will induce many ministers to prolong their stay in the metropolis, and thus secure their attendance at the several meetings on the following days.

The postponement of the *General Meeting of the town and country Directors*, from the Tuesday *preceding*, to the Monday *following*, the Annual Meeting, is intended to afford more time for the deliberations of the General Assembly of the Congregational Union of England and Wales, as well as to facilitate the attendance of ministers at the Annual Meeting of the Irish Evangelical Society held the same evening. It will be observed also, that an opportunity will be given at the Meeting of the Directors on the previous day—the Monday *before* the Annual Meeting—for conference with our country brethren, who may be able to favour it with their attendance.

The change in the time of observing the several *Communion Services* has been made in order to afford Friday evening as a suitable and convenient opportunity to the Colonial Missionary Society for holding its Annual Meeting ; the want of which has hitherto been found very injurious to the interests of that important Institution,—an Institution in which the friends of Missions to the heathen cannot but recognise a most valuable ally.

In the adoption of this arrangement, the Directors of the Home Missionary

Society, while retaining the usual Tuesday evening for their Annual Meeting, have most kindly relinquished the evening of the Monday, on which their Annual Sermon has heretofore been preached, for the purpose of affording an opportunity to our Society to close its Annual Services by the appropriate solemnity of the *Lord's Supper*.

The Directors cherish the assurance that these proposed arrangements, which have been adopted in the spirit of brotherly kindness and mutual good-will, and which they trust will contribute to the welfare of all the Institutions interested, will commend themselves to the judgment, and secure the cordial approval, of the Society's friends throughout the country.

(Signed) ARTHUR TIDMAN,
JOSEPH JOHN FREEMAN, } *Secretaries.*
JOHN ARUNDEL,

The complete arrangement of the Anniversary Services of the Society, including the alterations now stated, will in the ensuing year be as follows:—

MONDAY,	May 8 .	<i>Evening.</i>	Sermon at Church.
WEDNESDAY,	10 .	<i>Morning.</i>	Sermon at Surrey Chapel.
		<i>Evening.</i>	Sermon at the Tabernacle
THURSDAY,	11 .	<i>Morning.</i>	Public meeting at Exeter Hall
		<i>Evening.</i>	Adjourned Public Meeting.
LORD'S DAY,	14	{ <i>Morning</i> <i>Evening.</i> }	Sermons and Congregational Collections.
MONDAY,	15 .	<i>Morning.</i>	General Meeting of town and country Directors, at the Mission House.
		<i>Evening.</i>	Missionary Communion Services.

DEPUTATION TO THE WEST INDIES.

THE Board of Directors, after mature deliberation, have recently adopted the important measure of appointing a Deputation to visit the Society's Missions in Jamaica and British Guiana.

The large amount of success with which God has graciously rewarded the efforts of our devoted brethren labouring in these colonies, while it demands gratitude and encourages expectations of extension and stability, requires also, for its direction and future efficiency, the exercise of much Christian wisdom.

Many of the churches, more particularly in British Guiana, are large, amounting severally to two, three, and four hundred, members, and the congregations consist of proportionate numbers. The Reports of the Society, for several years past, bear witness that their pecuniary resources and their christian liberality are fully adequate, and, in some instances, more than sufficient for their own support. But they are composed almost exclusively of those who have passed their lives under the debasing influence of slavery, and, for the greater part, of field labourers, whose ignorance and degradation, under that wretched system, exceeded those of any other class. Although they exhibit a thirst for knowledge, which is highly gratifying and encouraging, it cannot excite surprise that they are liable to the influence of prejudice and error, which demand the most vigilant attention and the wisest care of their faithful teachers. Thus while they possess, so far as pecuniary resources are regarded, the means of self-support, they are, *for the present*, in their collective capacity, deficient in many of the qualifications essential to christian self-government, and the effective application of their christian influence on others. While, therefore, the Directors are anxious that the churches

in the West Indies should become dependent on their own contributions, that so the funds of the Society may be left at liberty to meet the widening claims of millions in the East, they are constrained by christian duty to seek the accomplishment of this object in such a manner as will best promote the future stability, co-operation, and usefulness, of the colonial churches themselves, and thus ensure a rich reward to the churches in Britain, to whose zeal and kindness they are indebted instrumentally for the blessings of the Gospel.

Nor in any field of the Society's operations is it more important that a well organised course of spiritual training should be established for securing an effective native ministry. The first steps have already been taken in this good work, but it is desirable that additional measures should be vigorously adopted to carry the design to its maturity and strength ; that, surrounded by a band of fellow-labourers, the health and strength of our devoted brethren may be less severely tested, and their lives and labours be prolonged as the Fathers and Founders, under God, of the West-Indian churches.

To promote most successfully the measures necessary for securing these objects, the Directors have been deeply convinced that the appointment of a Representative to visit their stations in the colonies was indispensable ; and, while they have been deliberating on the subject, some of our most judicious and active brethren, labouring in Jamaica, Demerara, and Berbice have, without knowing the thoughts of each other, or the views of the Directors at home, severally expressed their sense of its importance, and urged the Board to its early adoption. This harmony of sentiment and feeling is most gratifying, and, as we trust, presages the happiest results to the undertaking.

The Directors, sensible that the success of the measure would greatly depend on the competency and suitableness of their Representative, were induced unanimously to fix upon the Rev. J. J. Freeman for that office. His intimate knowledge of the whole case, and his former experience of Missionary life, combined with his mental, social, and moral qualifications, commended our valued Brother to the confidence and esteem of the entire Board, and they were urgently and affectionately desirous that he should undertake the service. The invitation to Mr. Freeman was accompanied by a respectful and earnest request to the church and congregation at Walthamstow under his pastoral care, to consent for a season to relinquish his valuable labours for the sake of an object of so much importance, and the Directors are happy in being able to state that both the Church and its Minister, after serious deliberation, have generously consented to make the sacrifice involved ; and our Brother embarked for Demerara, on the 15th ult.

In relation to the painful controversy in Jamaica, maintained by some of the agents of the Baptist Missionary Society with some of their fellow-labourers, as well as with the agents of our own and kindred Societies,—while the Directors cherish unabated confidence in the integrity of their devoted agents, they think it necessary explicitly to state that the appointment of the present Deputation is entirely unconnected with the pending discussion.

The Directors feel assured that the proceeding will receive the deliberate and cordial approval of all the friends of the Society, and that they will unite in the fervent prayer that our beloved brother, Mr. Freeman, may, under the divine favour, be carried out and brought home in peace, that wisdom may be given to direct, and grace to sustain, him in his labours, and that the pastors and churches whom he visits may be encouraged, strengthened, and prospered, by his christian counsels and fraternal love.

*Mission House, Blomfield-street,
London, 1st October, 1842.*

SOUTH SEAS.

NAVIGATORS ISLANDS.

(From Rev. W. Harbutt, Lepa, Upolu, July 20, 1841.)

General progress of the Gospel in Upolu.

It is exactly twelve months since the church at this station was formed. In that time, 113 names have been entered on our list of members. Of these we have had to suspend eight. With two exceptions, the crime for which they were excluded was very trivial; but we are obliged to be exceedingly strict. Two have died, concerning whom I can rejoice in hope; and two have gone as teachers to other islands not so privileged as Samoa. The remaining number is 101, and these appear to walk consistently with the high profession they have made. I have at present thirty-eight on my list of catechumens, who are desirous of union to the church, and most of whom will probably be very soon joined with us. The whole number I have baptized, since my arrival here, has been 247. The attendance on divine worship in the various parts of my district continues to be very good, and is highly encouraging.

War prevented by the influence of the Gospel.

In consequence of an outrage committed in May last by a chief of Falelatai on a person connected with the principal chief of Manono, great fears were entertained for some days that the *Malo*, or ruling party, would visit and lay waste the former place. Indeed, they had so resolved; but through the interference of the Missionaries, and the submission of the chiefs and others, in Falelatai, peace was again restored. Scarcely were our fears on this account ended, when another and more serious offence was committed in the same district, and war appeared inevitable. A principal chief of Fasetootai, in a quarrel, killed a chief of Manono, and the chiefs of Manono resolved that the whole of Aana, the district in which both Falelatai and Fasetootai are situated, should be punished for these offences. This, it may be remarked, was the seat of war when Williams first visited Samoa. The period was one of great anxiety to us, as it seemed likely that most of the islands would be embroiled in the war through their connexion with one or other of the parties. Brother Heath, with the assistance of the church on Manono, procured the declaration of the Manono chiefs, that if the murderer, who had fled to the woods, surrendered himself, they would not, as before determined, visit and lay waste Aana.

Measures were then taken to assemble the church in Aana, and endeavour to bring

about submission on the part of the offender. Although my district is at a great distance from Aana, yet, having heard on the Sabbath evening, of the projected meeting at Fasetootai, I set off on the Monday morning, accompanied by a large number of church members, and reached Aana early on Tuesday morning, in time for the meeting. There was a large assembly of chiefs from all parts of Aana: not one spoke in support of war, but every one deprecated it as improper in the present state of Samoa as possessed of the Gospel; and, before the assembly broke up, the offender came and surrendered himself, and performed the ceremony of submission. Thus has another threatening evil been averted through the overruling providence of our heavenly Father.

Great Missionary Meeting.

On the 2nd of June, we held the first great Missionary meeting which has ever assembled in this part of the island. It was indeed a festival in the district, and every one seemed to feel it so. A meeting of the church was held on the evening of the 1st, when four members were added, and nine individuals proposed as candidates for admission. On the morning of the 2nd, we held a prayer-meeting, at the break of day, which was attended by about 500 individuals. Many who slept at villages within three or four miles of Lepa, on their way to the *nunu fiafia*, (joyful assembly,) as they called it, would have been at this meeting, to join in supplicating the divine blessing, if they had known that it was to be held; and many of the inhabitants of the village were prevented attending by the necessary preparations of food for their numerous visitors. I mention this to account for the comparatively small number present at this solemn commencement of the day.

Immediately after breakfast we again assembled in our large place of worship, which was then nearly crowded. I preached from Mark xvi. 15, 16, to a highly attentive audience. After the sermon I baptized eleven adults, and three children. This being ended, the church united in the ordinance of the Lord's Supper. In the early part of the afternoon we held *le me*, (the May meeting.) It was our intention to have held the meeting on the *malae*, but it began to rain about noon, and we had to hold it in the chapel, which prevented many attending. The meeting was exceedingly interesting, and the references in many of the speeches, to

the past and present state of Samoa, deeply affecting, and such as could only arise from reflecting minds. The interest was fully kept up during the whole time of the meeting, nearly four hours. There were more than 2,000 present—all from my own district—who a few years ago knew nothing of the Saviour's name, but are now displaying the greatest anxiety to know if there is anything they can do for his cause, in proof of their gratitude for his love in sending to them the glad tidings of salvation.

Conversation with a candidate for communion.

Nearly three hours were spent by me this morning, (July 1,) in conversing with five individuals, candidates for church-membership. Thinking that a specimen of the answers might be interesting, I put down part of my conversation with one,—a female. I asked her, "What is the meaning of this ordinance?"

"It is a command of Jesus to his disciples, and is symbolic only."

"What advantages may be derived from it?"

"It will be of advantage to none but those who truly rely on Jesus Christ," and here she drew a beautiful figure of the feelings excited by any object that reminds one of a dear friend who has been removed to a great distance from us.

I asked, "If there was salvation in the ordinance?"

"Oh no," she replied, "that is to be found in the blood of Jesus only."

"What do you think of the bread and the wine used in the ordinance?"

"They are the symbols of the body and blood of Jesus, and not his real body and blood."

"Who are proper persons to partake of the ordinance?"

"True believers."

"What ought to be the conduct observed by them?"

"A constant submission to the requirements and will of God, and strict propriety in their conduct towards all men."

"What are your thoughts respecting yourself? I mean respecting yourself now, and what you once were?"

"When I think of my past sins, my heart is pained; but I rejoice that Christ has taken them away, and I beg of Christ to take away all my sins, and cleanse me in his blood."

"What think you? is it right for *you* to desire this ordinance?"

"I hope it is; for I feel differently to what I once did. If I truly repent and trust in Christ, it will be well for me. I desire and hope I do."

The last two questions caused much hesitation and feeling. I have not added to nor altered in the slightest degree what she said, excepting where the idiom of the language required it. I have not particularly chosen the case of this individual: if selection had been my object, there are others I should prefer. The woman's husband is also a candidate; and instances are numerous of the husband and wife coming together, and seeking to be added to the professing people of God.

INDIA.

STATE AND PROGRESS OF THE NAGERCOIL MISSION.

(From Rev. Messrs. Mault and Russell, Nagercoil, April 18, 1842.)

Rise of a religious pretender.

Besides our usual obstacles, we have had during the past year to contend with one of a formidable nature, which has revived with great energy amongst us, in the person of a poor deluded man, who asserts that one of the principal Hindoo deities has taken up his abode with him, and that consequently he is enabled to perform the cure of all diseases, and to confer innumerable blessings on his followers. Numbers of the lower classes have joined him, and are distinguished by the observance of a few unmeaning superstitions. The business has become so profitable, that one or more in every district in this part of the country has been induced to set up as a disciple of this miserable fanatic, whose name is Moothoo Cooty, and each disciple uses all his endeavours to make converts.

This delusion has spread to an astonishing degree, showing, by its progress, the sad degradation of the people; for the notions of this man and his followers are of the most contemptible kind, and their moral character awfully depraved. A tract on the subject has been published, and widely circulated, but not without meeting much opposition. It is hoped, however, that good has resulted from its perusal, and that the minds of some have been fortified by it against the prevailing error. In the midst of so much excitement, we have frequently trembled lest some of our own poor people should be led astray by the numbers and zeal of these wretched creatures; but we are happy to state that very few have fallen into the snare. The congregations in the immediate neighbourhood of the principal Swamy have most encouraged us by their

steadfastness during this trying time, and, what is remarkable, a servant of the Swamy himself has joined us, it is hoped, from conviction of the truth.

Stedfastness and zeal of the native Christians.

Many of our people are regular and devout in their attendance on the ordinances of religion; and, judging from their progress in divine knowledge, as well as their consistent life and conversation, we are constrained to hope that the means of grace are accompanied with the divine blessing. Some of the women manifest a great desire for improvement, and greater numbers are learning to read at the present time than at any former period. Others continue with much zeal to assist the readers in teaching the catechisms, and portions of Scripture to the females in their respective congregations, and to diffuse a knowledge of the gospel among their heathen neighbours. A few of the pious men in our congregations are also active in this labour of love, but their poverty, and the nature of their secular employments, leave them little leisure for works of benevolence.

General view of the Mission.

We grieve to say that a few that "did run well" have forsaken us; others have removed to distant places, and others have entered into rest; nevertheless the number of our church members has increased during the past year. Several have lately been baptized, and several more are waiting for that ordinance. Among those lately baptized were three young people formerly in

the schools, whose intelligence and piety are pleasing proofs of the advantage of early education.

It is a great assistance that the Bible Society enables us to circulate the Scriptures freely among the people, and that the number of those who can make a profitable use of them is increasing from year to year.

In most of the congregations there are Bible-classes, which are attended by all who are capable of reading. Some are making considerable proficiency in the art of reading and in a knowledge of the word of God, and seem to take pleasure in the exercise. As a knowledge of the Bible is the best means to raise the condition of our people, we have resolved to pay particular attention to our Bible-classes.

Feeling conscious from past experience, as well as from the testimony of Holy Writ, that without divine aid all our exertions will be fruitless, we have been urging upon the people the great importance of united and fervent prayer, for the influences of the Holy Spirit to co-operate with us in our momentous work, and we hope not without success. During the period now under review monthly prayer-meetings have been established in all our congregations, for the purpose of imploring the divine blessing upon our own exertions and upon the labours of God's people in every part of the world. To interest the people as much as possible in these meetings, a small magazine of missionary intelligence is published and circulated among them; and being read at the prayer-meetings, it seems to afford much interest.

AUTO-BIOGRAPHY OF DANIEL, A HINDOO CONVERT.

(Communicated by the Rev. E. Lewis, Coimbatour.)

His parentage, and early attachment to heathenism.

The glorious God, who rules all things in heaven and in earth, and who guides the affairs of individuals as well as of whole nations, ordained in his mysterious providence that I should be born in a heathen land. Like the great majority of my countrymen, I attended to the rules and ceremonies of the Hindoo religion, without ever once inquiring whether my religious performances were either acceptable to God, or consonant with the common sense of mankind. I was always taught to cherish the memory of my forefathers with the greatest veneration, and the simple fact that their religion was also mine, sufficiently proved to my mind that I was doing right; as, alas! it still does to my poor mother and the rest of my relatives.

I never thought any thing about the evil

nature of heathenism and idolatry before I heard of the religion of Jesus Christ. But when I was informed that a teacher of religion had come from England, teaching the people that the idols which I and my countrymen worshipped were nothing more than things made of stone, copper, brass, and the like materials; that the worshipping of them was a sin which would prevent our entrance into heaven, I exclaimed, "Oh, what is that? does he speak so of our gods? is it true what he says?" Whilst I thought thus, I became desirous of being made acquainted with Christianity.

First comparison of Hindooism and Christianity.

As soon as I acquired a little insight into the nature of the Christian religion, I thought within myself, "Well, if this be true, mine is a false religion—a mixture of

truth and error; a religion which has been fabricated by the perverse understanding of men: the things contained in it do not comport with the character of a holy God; the histories of our gods, as recorded in it, are disgusting even to be heard. Such a religion, therefore, must certainly lead to destruction." Moreover, I was afraid that if I continued in it, and walked after the example of these false gods, I should, in the first place, be punished in the present world, even as Bramah was, who, for his lustful desires, was cursed with the loss of one of his heads; as Vishnu, who, for his great sin, was doomed to be deprived of his reason; and as Siva, who, for his sin of murder, was subjected to the curse of becoming a fool and a vagabond on earth; and worse than all this, that I should hereafter be exposed to the wrath of a holy and just God, and cast into hell, there to remain for ever.

Convictions resisted and overcome.

I thought with pity on myself and others, that it was doubtless through ignorance that our forefathers continued in heathenism, and brought up their children in it with the impression that it was the true religion. I thought, moreover, that Christianity must be the true religion, and that the salvation of the soul must be through Jesus Christ, who knew no sin. But then the thought struck me, that if I desired to follow such a religion, and really did so, my mother, brothers, relatives, companions, and countrymen, would view me with a burning jealousy and utter detestation; yet I was partly convinced, that if I did not yield myself to God, through Christ the Saviour, I should be cast into the lake burning with fire, there to endure endless torments. Still I continued in abominable heathenism, and was confirmed in it in the following manner. Some of my townsmen put to me very perplexing questions, the sophistry of which I was, at that time, unable to detect and refute. Thus, after my former convictions of the evil of idolatry, and my partial relinquishment of it, I again returned to its foul delusions.

Confirmed hostility to the truth.

My friends, still fearing that I might become a Christian if I continued at Coimbatour, sent me to Madras, where I was placed under the tuition of the college moonshee,* who instructed me in various Hindoo books relating to idolatry, by means of which I furnished my mind with many arguments against the Christian religion, and returned to Coimbatour with a high testimonial to my character from the celebrated moonshee.

After my return to Coimbatour, I firmly believed that Christianity was altogether false, that I could not enter heaven if I em-

braced it; and I prided myself on possessing sufficient skill to prove that my religion was true, and to confute the arguments of any one who adhered to any religion opposed to the one I held.

Conviction revived, but indecision continued.

In Divine Providence, the Rev. E. Lewis came to this place, and employed me as a Tamil moonshee. Whilst engaged in instructing him, I was in the habit of bringing forward many objections to the religion of Christ; but I was quickly put to shame and silence by the answers which he returned to each of my objections; and I became convinced that all my disputes were vain. After this I gave myself up to thought and meditation, and during the few months I was considering the superiority of Christianity, and the inferiority of heathenism, my mind was in a state of extreme perplexity, sadness, and disquietude.

At this period a gentleman put into my hand a book called the Pilgrim's Progress, which I read. Partly by reading this book, and partly by the remembrance of all the labour which had been expended on me at Coimbatour, I began to feel that the Christian religion was the only true religion, and that Christ was the only sinless Saviour. My mind was in a most distressing and miserable state. My confidence in Vishnu was shaken, whilst my faith in Jesus Christ was very weak. Vishnu pulled me by the one hand, and Christ by the other; and not knowing whom to worship, Vishnu or Christ, I went out to the river side, sat down, and wept. To rid myself of so much misery, I was nearly on the point of putting an end to my life; but then I thought that to do so would be a sin.

Conversion to Christ.

I then went to the house of the Rev. Mr. Lewis, and wishing him to think me still a heathen, I put Vishnu's mark upon my forehead. Mr. Lewis received me kindly, spoke to me for a long time on the subject of religion, and exhorted me to trust in God through Jesus Christ, and then my expectations would never be disappointed. A few days after this, I felt it impossible to continue a heathen any longer, and determined, whatever might be the consequence, to make a profession of Christianity.

In March, 1841, I was enabled to renounce idolatry, and felt a strong desire to deliver up my heart to Jesus Christ. I then began to see and feel my really awful state before God. All the sins I had committed, and which I before regarded as light and trivial, I felt to be a heavy load too great to be supported by myself. In my distress I went to Mr. Lewis, confessed to him my

* Hindoo Instructor.

sins, told him the state of my mind, and inquired what I should read, or what I should do, to obtain comfort. He took me immediately into a private room, interceded with God through Jesus Christ on my behalf, and advised me to read the Gospel frequently. He also told me that all men were sinners like myself, and that no man could at any time be justified by his own righteousness: by following his good counsels I obtained peace of mind. Now I firmly believe that if ever I am justified, it must be entirely through the righteousness of Jesus Christ. My mind is daily enlightened in the knowledge of divine things, and rejoices more and more in prayer to God through Jesus Christ. I read the Scriptures with great thirst, which, to my exceeding joy, I find is daily increased in proportion as it is supplied with the good things of the Gospel.

Endurance of obloquy for the Gospel's sake.

Since I have embraced this true religion, it is sad to hear the remarks that are made on me by my townsmen. Some of them say that I am a downright fool; others, that I have been bewitched by medicine; and others predict that in a few months I shall be seized and destroyed by the leprosy; some, however, speak a little more rationally. They give me credit for sincerity at least, for they say that I could not act thus without sufficient reason, and, if the Christian religion were not true, I should not have embraced it. They console themselves for the loss sustained by the cause of idolatry in my departure from its ranks, by saying, that the time is coming when all the inhabitants of the earth shall be like me; but they advise me, if I am determined to continue a Christian, to be so inwardly, but

outwardly to be a heathen. I am determined, however, by the grace of God, to continue faithful to the Lord.

As soon as I found by experience the power of divine grace within me, I became very desirous of bringing many to the Lord Jesus Christ; and from that time to the present, I cease not, through the grace of God assisting me, to warn my relatives, companions, and hundreds more, of the evil of idolatry, admonishing them to forsake it, and inviting them to believe in Jesus Christ. In this I have met with little encouragement; on the contrary, I am called to endure much persecution. My mother and brother have turned me out of their house, and the people generally have united to drive me out of the town. Whenever my mother sees me she weeps, beats her breast, pulls her hair, and upbraids me for the disgrace which she considers I have brought upon her, and upon the people of her caste; and I in return weep and pray for her.

Public profession of Christ.

On the 21st of November, 1841, I was baptized by Mr. Lewis, who had laboured most to effect my conversion to God. And I humbly trust, that the hope I now entertain of persevering to the end as a genuine believer, will, by the grace of God, be realized.

With much affection I beseech you, who are Christians in England, to pray earnestly for Christians in India, and to increase the number of your Missionaries in this country. You are rich and can well afford it; and it is better that your money should be employed in sending Missionaries to India, than that idolatry should send the souls of the Hindoos to hell.

NARRATIVE OF J. A. SALT'S NATIVE TEACHER.

(Communicated by the Rev. J. M. Lechler, Salem.)

The readership under this name, is held by Mariannen, previously a schoolmaster in the Mission. He appeared to me a steady Christian, and apt to teach. Having paid particular attention to his further improvement, I sent him at the beginning of this month as a teacher to his native place. A few months since I asked him to give me a brief outline of his life, and he furnished me with the following:—

“I was born at Kangavally in the Ahtoor district, which contains 64 villages. In my native place, there was a Roman Catholic church: my great grandfather was a Roman Catholic, and a catechist there, and in the same office my grandfather and my father

lived and died. My father died in 1817, and before the close of that year my mother also departed this life. From that period until 1831, I was a Roman Catholic catechist, and felt exceedingly attached to, and zealous for, the Romish doctrines, such as the worshipping of the Virgin Mary, saints and images, the absolution of the priests, the sacrifice of the mass, praying for the souls in purgatory, festivals and saints' days, and other things taught by the priests. During that interval Barnabas, now reader in the same neighbourhood, used to come to my place, and, friendship commenced between us. Once Barnabas happened to go to Salem, when he visited the missionary

(Mr. H. Crisp), and received some tracts, which on his return he showed to me, saying, "He had heard that the Roman Catholic religion was not the Christian religion, and that true Christianity was very different from it." When I heard him say this, I became very angry, and abused him not a little. In reply he remarked, "Only go to Salem to the Missionary, and you will find that what I say is true."

"Soon after he invited me to go to Salem with him, and I consented. When we arrived there Mr. Crisp was dead: however, there was a catechist named Isaac, with whom we had a conversation. He put several questions to me, explained some passages of the Bible, while he related the history of the Romish Church and showed me its errors. I then began to see the nature of Romanism, my heart became uneasy, and the foundation of my foolish zeal was shaken. When I returned to my village, I took with me a New Testament, the Books of Moses and the Psalms, which I read carefully and with much profit. I felt pricked in my heart—the lost condition of my soul presented itself to my contemplation, and I began earnestly to pray to the Lord.

"After Mr. Walton's arrival at Salem I went there again. He examined and instructed me in various ways, particularly laying before my mind that word of the Gospel, 'What is a man profited, if he shall gain the whole world and lose his own soul? or, what shall a man give in exchange for his soul?' About this time I felt a change taking place in my mind. Several times I visited Salem to the neglect of my occupation as a Roman Catholic catechist. When some of the Romish congregation observed this, they addressed a letter to the priest, who immediately called for me, but I did not go.

The priest then appointed another man in my place.

"Some time after Mr. Walton sent Isaac to instruct me further, and at length I was enabled to praise Jesus my Lord, who had brought me out of darkness.

"I went again to Salem in order to obtain more instruction, and be baptized. This happy event took place, through the Lord's infinite mercy, in 1835, and before I left Salem I partook of the Lord's supper. For all the mercies thus bestowed upon me a poor sinner, glory be to the Lord for evermore!

"I returned to my native place, and to the best of my ability read and explained the New Testament to my wife, my two brothers, and my other relatives. Once a month I went to Salem to enjoy the Lord's Supper, and the preaching of the gospel. Isaiah was then the master of the Boys' School in the Mission compound. When he was appointed reader, the school was offered to me and I gladly accepted it. From that time I lived on the Mission premises, and laboured in the Lord's work. Soon after my wife was also converted and initiated into the church of Christ by baptism. My two brothers also have undergone a change, and now one of my sisters-in-law seems to be seeking the Lord. Thus I and my house, though once deeply sunk in the mire of ignorance and sin, have experienced the saving mercy of the Lord. Praise and glory be to him for ever! O may I understand and feel the many mercies, which thou my Saviour, hast vouchsafed to me! May I serve thee in sincerity, and at last have an abundant entrance into thy heavenly kingdom!

"I am,

"Your humble servant and fellow-pilgrim,
"MARRIANNEN."

SOUTH AFRICA.

PROGRESS AND PROSPECTS OF THE CAFFRE MISSION.

(From Rev. Richard Birt, *Caffraria*, March 16, 1842.)

It must yet be regarded as the day of small things in this land, although such as Tyumi and Buffalo River are stations of some magnitude. Still, though the churches of Caffreland are small, various indications exist to show that the gospel is spreading: its claims are better understood, and consequently the opposition to it is in some respects increased. Several very obnoxious customs are now occasionally omitted, and the Amaggira* try to adapt their works of darkness to the twilight of the present times, while they are content to set their claims on a level with the word of God, instead of despising it as formerly. Indeed, to an

eye-witness there are many symptoms which betoken a progressive though silent preparation for a better day. This process may be long—yes, long enough to test the faith of the labourers, and of the churches that have sent them out; but that such preparatory course has begun cannot be doubted. We trust, therefore, the churches of Britain will not withhold the means for blessing Caffreland, and that no earthly consideration may be allowed to operate as a restriction upon the work of missions with which the great Head of the Church has entrusted them.

The subject of nurturing Caffre female

* Heathen doctors.

children in our family appears to me of growing importance, the more I see the hindrances and allurements which prevent the attendance of the young on daily instruction. I feel thankful, both for the approbation bestowed by the Directors upon my plan of taking children, and the publicity which has been given to my appeal for assistance. I hope you will not leave it there, but follow it by your prayers and appropriate reiteration.

The little church continues to give us much satisfaction—the names of the members are as follow:—Daniel, the native assistant; one woman, baptized by our Wesleyan brethren, at whose station she sought refuge from the persecution of her heathen friends; one Fingoe woman, who received her first impressions under the ministry of Mr. Brownlee, and was baptized here. The names of the others—fruits of this mission, are—Kalipa, Tembu, Timoti, Baccla, and Kazi. To these I hope soon to add another by baptism—a young man, who has long been a member of our household: he, like Kalipa and Baccla, sought my house as a refuge from his persecuting friends.

I hope soon to baptize a woman whose aged husband is an inquirer after the truth, and a candidate for baptism. Since I last

wrote, two men have come nobly and boldly forward, as avowed followers of the Saviour. They have appeared among the candidates for baptism, and afford decisive evidence of having experienced the new birth. There is an evident disposition in them to give themselves unreservedly to the Lord. They are constantly hearers of the preached word, and would put to shame many in our native land by the distance they walk to attend the house of God. One is almost a daily worshipper with us at half an hour past sunrise, after a walk of three and a half miles at least, and though the other does not come so far, he is always with us in the evening, however dark. Another young man seems to have been affected with very powerful convictions within the last fortnight. His younger brother was one of the companions of Kalipa, and has long given me good hope of his state, though he has not yet offered himself for baptism. These two brothers are sons of the woman mentioned before as one whom I hope soon to baptize. All the people of that kraal or hamlet assemble every evening for worship. There are two or three others of whom I could speak well, but if there be any good thing found in them towards the Lord God, it will make the subject of a future communication.

WEST INDIES.

ENCOURAGEMENTS IN DEMERARA.

(From Rev. S. S. Murkland, Freedom Chapel, West Coast, June 27, 1842.)

On Friday, the 17th of this month, the new Chapel at this station was opened for public worship. In this event we truly rejoice, as our labours have hitherto been much retarded for want of accommodation. Early in the morning we had a prayer meeting for the divine blessing on the services of the day. At noon the first service commenced. Mr. Scott read suitable portions of the Scriptures, and prayed. Our brother, Mr. Wallbridge, delivered an appropriate discourse from Psa. cxviii. 25—"O Lord, I beseech thee, send now prosperity." Mr. Henderson closed with prayer. Sickness prevented our brother Rattray from being present at the opening.

In the evening we had a Missionary meeting. Mr. Scott addressed the congregation on the present state of the heathen; Mr. Henderson enforced the claims which they have upon Christians; and Mr. Wallbridge gave an address on the means to be used in sending the Gospel to the heathen, especially to Africa, by which he had an opportunity of stating the object that brought him to this colony. Though the morning was wet, the meetings were good and inter-

esting. The debt remaining on the chapel is about 300*l.*, the whole of which we expect to pay by the close of the year.

The brethren in Demerara are much delighted with the accession of dear Mr. and Mrs. Wallbridge to our number. The little knowledge I had of Mr. W., while attending the Borough-road, and what I have observed since he came amongst us, convinces me that Providence wisely directed you in selecting him to the office of training a native agency for the Missionary field. At no period since I came to Demerara, have I seen so much love and harmony among the brethren as exists at present, and has existed for some time past. Brother W. seems every way calculated to promote this heavenly state of feeling.

"Lo! what an entertaining sight,
Brethren, whose cheerful hearts unite."

We long to see a revival of vital godliness among our people. Numbers are now able to read, and are well acquainted with the theory of divine truth. In our new sphere we are surrounded with nominal professors, who were baptized by the Established clergy while ignorant of the first principles of

Christianity, and in that state they are content to remain. Our work now is truly aggressive. We meet with opposition from the ungodly of every class and colour. The licentious complain that we prevent them indulging their vicious propensities; the grog-shop keepers hate us for our Temperance Societies, and say we prevent their customers from purchasing; and the Sabbath-breaker is afraid to be seen on the

Lord's-day in his usual enjoyments. But God is with us, and we are not afraid what man can do. "We are chastened, but not killed." The church committed to our care continues to increase, and the schools are well attended. Formerly we were at a great loss on the Sabbath for accommodation; but thanks be to God this desideratum is at length supplied, and our plans of usefulness can now be carried out as we desire.

DIFFUSION OF MISSIONARY INTELLIGENCE.

To the Editor of the Missionary Magazine.

DEAR SIR,—Can you spare me a corner in the Magazine for a practical suggestion intended to benefit the Missionary Society? Presuming that you will, I proceed to say, that I fear you will feel, along with most other Societies, your income for the year affected by the distressed state of the country. Under such circumstances, many who would have been glad to give have it not to spare; and others, perhaps, who could contribute with some little sacrifice, rather than make that sacrifice, will expend upon their own gratification what they once subscribed because they could do it without any inconvenience.

But it may be fair to ask, will these be the only causes of the reduction of the Missionary Society's funds? May there not be ignorance in one quarter, and misapprehension in another warring against your prosperity, not knowing at all, or mistaking the nature of your enterprise—the extent of your field—the magnitude of your efforts—and the richness of your success? To give you the result of my individual observation, I must say that I think this will be the case. I conceive our churches throughout the country want more of a systematic Missionary education ere their interest in your operations will bear any thing like a due proportion to their greatness. But how is this to be communicated? Until efficient or additional means be devised, I would make the Annual Reports of the Society the basis of more extended teaching with regard to the labours of the Society, and would suggest:—

1. That the Annual Report be circulated by way of loan far and wide by those subscribers who become possessed of it from year to year. It is to be feared that it is often laid aside just after being received, while it might furnish knowledge and minister edification to numerous persons who could not receive it through any other channel so well. But,

2. And chiefly, I would suggest the advantageousness of the dear brethren throughout the country making it more commonly the foundation of their monthly Missionary communications to their people. There are not many country congregations in which more than six copies are received in the year; but the persons who take an interest in Missionary doings may count by sixties, and these certainly have a claim to know in detail the statistics of the Society, and be made acquainted with its trials and successes. I can conceive of few things more likely to interest and profit the Christian friends at a Missionary prayer-meeting, than the selection of some Mission as the theme of discourse, (dividing the entire Report by the months so as to go through it in the year,) with brief notices of the geographical and political features of its locality—a faithful exposition of the gains and the losses of the effort—with all the other matter, scriptural and otherwise, which the topic and occasion might suggest.

The milk of anecdote is well—an incident will often illustrate a topic better than a long argument; but the temper of the times seems also to call for the strong meat of information. Where this can be supplied of a more authentic, affecting, and useful character than in the pages of your admirable Reports, I know not: at the same time, as a source

of general instruction with regard to the Society, I fear they are too much sealed from common access. In the course of a pretty large experience, I have never found any minister making the Annual Report of the Missionary Society the subject of a protracted and minute analysis, extending over the entire year.

May I hope that these remarks will not be considered out of place in your magazine at this season; and that they may call more attention to these supplementary "Acts of the Apostles," which the mercy of God to the heathen enables you to issue from year to year.

I am, &c. &c.

D—.

DEATH OF MRS. MESSER.

WE lament to state that, by a letter from the Rev. J. G. Messer, our worthy Missionary brother at Uitenhage, intelligence has been received of the death of his esteemed wife. She had been a faithful labourer in the cause of the Redeemer in South Africa, for upwards of thirty years, and her death, which occurred on the 30th of

April last, is deeply deplored, not only by her bereaved and venerable husband, and a large circle of European friends, but by the natives generally throughout the extensive district in which she resided, who will long treasure the memory of her christian services, and keenly feel the loss they have sustained in being deprived of them.

FROME.—JUVENILE MISSIONARY MEETING.

In connexion with the anniversary services of the Frome Auxiliary, held in August last, a general meeting of the children of the different schools belonging to the Frome Sunday-school Union, was convened in the Wesleyan chapel, with a view to interest their minds in the great subject of Christian Missions to the heathen. The children in attendance numbered about fourteen hundred, exclusive of their teachers; and, thus brought together, presented a truly animating and imposing spectacle. Powerful and earnest appeals, equally adapted to convince their judgments and to exercise their

affections, were addressed to them by Thos. Thompson, Esq., and the Rev. W. G. Barrett; and several interesting questions (naturally springing out of the occasion) were proposed to them, which they promptly and appropriately answered. At the close of the proceedings, a general impression prevailed that such meetings, if held in every town throughout the kingdom, would be of great and permanent utility to the interests of the Missionary cause, and eminently conducive to the moral and religious welfare of the children and their teachers.

EMBARKATION OF MR. GORDON FOR INDIA.

ON Monday the 5th of September, the Rev. J. W. Gordon, who had been on a visit to this country for the restoration of his health, embarked in the *John Line*, Capt. Brodie,

for Madras, with a view of resuming his labours in connexion with our Mission at Vizagapatam.

ARRIVAL OF MISSIONARIES AT TAHITI.

THE arrival of Messrs. Jesson and M'Kean, at Sydney, in October last, was communicated in the *Missionary Magazine* for April. We are now thankful to state that intelligence has been received of the safe arrival

of our friends at Tahiti; Mr. and Mrs. M'Kean having reached the island the 14th of February, and Mr. and Mrs. Jesson on the 28th of the same month.

LETTERS RECEIVED FROM MISSIONARIES, &c.

SOUTH SEAS, 1841-42.—Tahiti, Rev. C. Wilson, Dec. 8. Rev. R. Thomson, Dec. 16. Rev. J. M. Ormond, Feb. 4. Rev. T. S. M'Kean, Feb. 2. Rev. G. Platt, March 21. Rev. J. T. Jesson, Mar. 19 and 22. Mrs. Pritchard, Feb. 13. Eimeo, Rev. W. Howe, Oct. 20, March 8. Hualine, Rev. C. Barff, Dec. 8. Rev. G. Stallworthy, January 20. Raiatea, Rev. G. Platt, Dec. 17, January 15. Rarotonga, Rev. C. Pitman, Dec. 30 and 31. Navigators Islands, Rev. W. Harbutt, July 20. Rev. W.

Day, Sept. 13. Rev. J. B. Stair, Sept. 9 and 11. Sydney, Rev. Dr. Ross, Feb. 1, March 10 and 26.

ULTRA GANGES, 1841-42.—Malacca, Rev. Dr. Legge, March 12. Singapore, Rev. Messrs. Dyer Stronach and Keasbury, March 1. Rev. S. Dyer, March 8. Penang, Rev. T. Beighton, February 12. Rev. A. Stronach, January 3. Batavia, Rev. W. H. Medhurst, Feb. 19. Mr. W. Young, Jan. 27, Feb. 22.

EAST INDIES, 1841-42.—Calcutta, Rev. T.

Boaz, March 9, April 16 and 18, June 3, July 1. Rev. J. A. Shurman, March 15 (3 letters.) June 4. Chinsurah, Rev. G. Mundy, April 23. Benares, Rev. J. A. Shurman, April 11 and 12. Rev. J. Kennedy, April 9 and 14, June 2. Rev. J. H. Budden, April —, Rev. D. G. Watt, June 2. Mirzapore, Rev. R. C. Mather, April 18. Surat, Rev. Messrs. Flower and Clarkson, April 26. Rev. W. Fyvie, April 18. Vizagapatam, Rev. E. Porter, April 5. Bellary, Rev. W. Thompson, April 21. Belgaum, Rev. J. Taylor, April —. Rev. W. Beynon, June 14. Bangalore, Rev. E. Crisp, May 13. Rev. J. Sewell, June 9. Salem, Rev. J. M. Lechler, June 8. Coimbatore, Rev. W. B. Addis, April 22. Nagercoil, Rev. Messrs. Mauld and Russell, April 18. Neoyor, Rev. C. Mead, March 15. Rev. Messrs. Mead and Abbs, March 14. Rev. J. Abbs, April 9. Trevandrum, Rev. J. Cox, April 19.

MEDITERRANEAN, 1842.—Corfu, Rev. J. Lowndes, July 11.

SOUTH AFRICA, 1841-42.—Cape Town, Mrs. Philip, March 24, April 4, 23, and 30, May 14 and 30. Rev. H. Calderwood, May 19. Paarl, Rev. G. Barker, April 4. Hankey, Rev. E. Williams, Feb.

23. Port Elizabeth, Mr. W. Passmore, [April '22. Caffreland, Rev. R. Birt, March 6.

AFRICAN ISLANDS, 1842.—Port Louis, Rev. D. Johus, April 12.

WEST INDIES, 1842.—Demerara, Rev. C. Rattray, March 21, April 9, May 24, June 10, July 11 and 13. Rev. Messrs. Watt and Rattray, April 13 and 30. Rev. S. S. Murkland, June 27. Berbice, Rev. S. Haywood, March 26 and 23, May 2, 7, 11, 23, and 29, June, 7, 14, and 27. Rev. E. Davies, Mar. 26 and 29, April 12 and 30, May 4, & 23, June 6, 8, 22, and 30, July 1 and 7. Rev. J. Waddington, March 3, May 24 and 31, June 23. Rev. D. Kenyon, March 25. Rev. J. Rooome, May 5, 9, and 10, June 8. Rev. J. Dalgleish, April 12, May 24. Mr. G. Pettigrew, May 18, July 11. Mr. J. L. Parker, June 11. Jamaica, Rev. R. Jones, April 12 and 27, June 14. Rev. E. Holland, April 12. Rev. W. Alloway, April 12. Rev. T. H. Clark, April 4, May 6 and 30, July 7. Rev. G. Wilkinson, April 15, May 19. Rev. J. Vine, April 6, June 22. Mr. S. Hodges, April 27. Rev. R. Dickson, April 20, May 12. Rev. F. W. Wheeler, April 27, June 6. Rev. W. Slatyer, May 10, July 19. Rev. B. Franklin, June 1. Mr. W. Hillyer, July 9.

ACKNOWLEDGMENTS.

THE thanks of the Directors are respectfully presented to the following, viz. :—

To Anonymous, for parcels of various useful articles, apparel, &c.; to the young Ladies of Miss Renal's school, Wellingborough, for a parcel of apparel for the children at Rarotonga; to Miss Kay, Birmingham, and friends, for a parcel of clothing for Mr. Helmore, South Africa; to the Sunday-school children connected with the Rev. A. Jupp's congregation, Axminster, for a basket of useful articles for the South Seas; to the Ladies of the Sherborne Missionary Working Society, for a box of useful articles, value 14*l.*, for the Rev. W. Porter, Madras; to Ladies connected with the Spencer-street Ladies' Clothing Society, Leamington, for a parcel of clothing for the schools under the care of Mr. Pritchard; to friends of Mr. Burl's congregation, Maldon, for a parcel of clothing for Rev. G. Schreiner; to the young people connected with St. Andrew's Chapel, North Shields, Rev. A. Jack, for a box of useful articles for the Mission under the care of Mr. Harbutt; to the Juvenile Friends connected with Argyle Chapel, Bath, for a box of clothing, and other useful articles for the schools under the care of Rev. W. Gill; to young persons at Tavistock and Lunceston, for a parcel of useful articles for the asylum at Berhampore; to friends at Elgin, per Miss Gordon, for a box of useful articles for the Tahitian Mission under the care of Mr. M'Kean; to the Ladies of Ebenezer Chapel, Shadwell, for a box of wearing apparel for the natives of Upolu, Navigators; to the Great George-street Chapel Ladies' Working Society, Liverpool, for a box of clothing for the orphan children at Rarotonga; to Joseph Curling, Camberwell, Esq., for a box of useful articles for Rev. C. Pitman; to

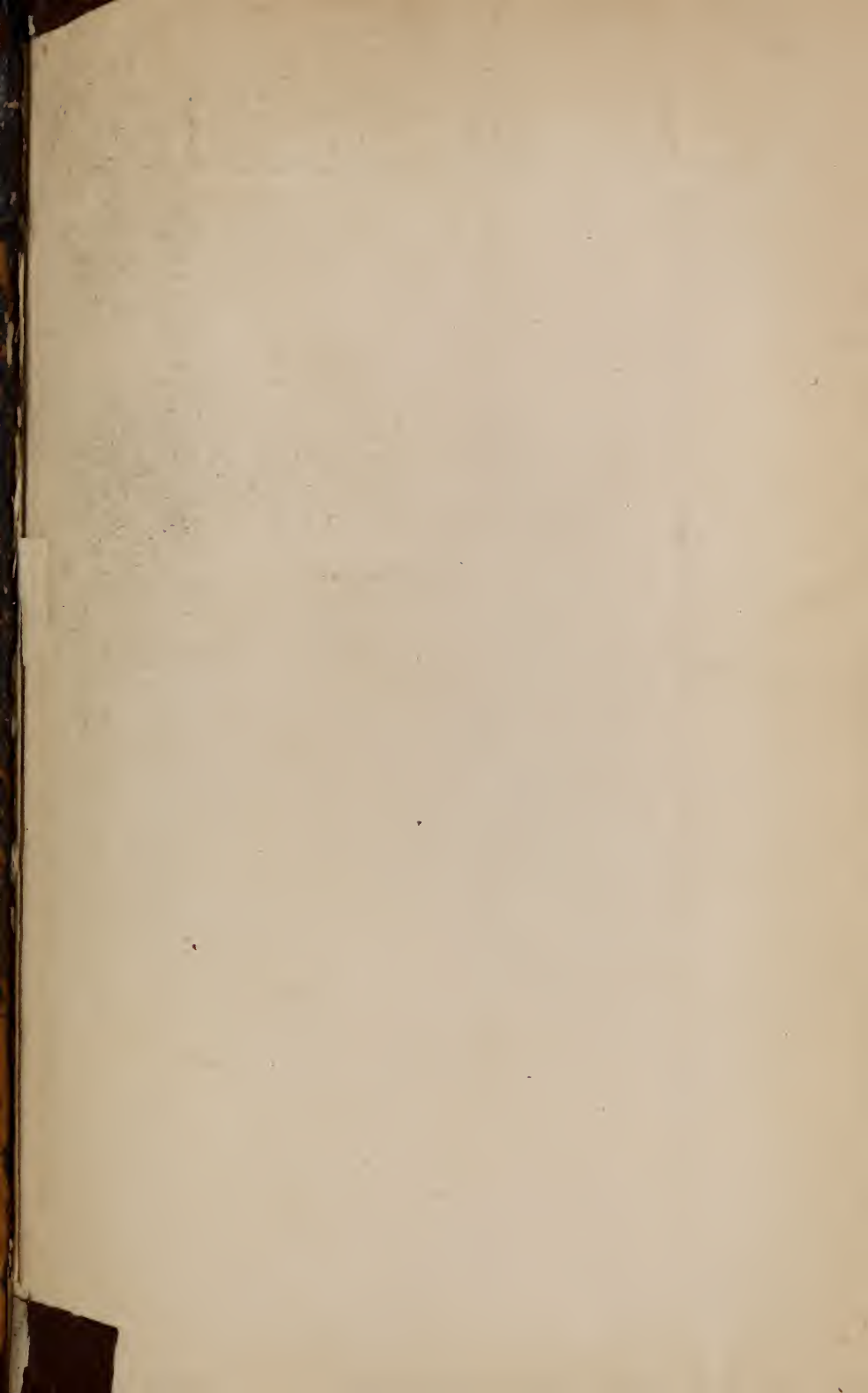
the Ladies of the Independent Chapel, Thirsk, for a box of wearing apparel for the South Sea islands; to W. Ridley, Esq., Felstead Bury, for a suit of black clothes for a native teacher at Rarotonga; to L. W. W., Reading, for a parcel of clothing for Mr. Moffat; to the Ladies' Missionary Association of East Parade Chapel, Leeds, per Mrs. Ely, for a case of apparel for Rev. R. Moffat; to Miss Foster, Tottenham, and a few friends, for a parcel of calico, &c., and a box of medicine, for Rev. C. Pitman; to friends at Bath, per Mrs. C. Godwin, for a box of useful articles for the use of the native schools at Coimbatore, under the care of Mrs. Addis; to the children of Bays-hill school, for a quantity of fancy articles for Mrs. Barff, per Rev. W. Ellis; to a friend to the Missionary cause, Reading, for a parcel of fancy articles; to a member of Holywell Mount Chapel, for a fancy pin cushion for Mr. Moffat; to Mr. J. Hardy, Birmingham, for some reams of fancy paper, and 350 numbers of the Evangelical Magazine, for the benefit of the native teacher "Joseph Hardy;" to some young people connected with the Rev. T. Seavill's Sabbath-school, Wareham, for a box of clothing for Mrs. Moffat's schools; to Mrs. Davies, widow of late Rev. E. Davies, of Hanover, Monmouthshire, for a parcel of Magazines for Rev. B. Rice; to Ladies at Woodford, per Mr. Ashcroft, for a parcel of clothing for Mr. Moffat; to the Chatham Ladies' Book Society, to Mr. W. Camps, and to Mrs. Tozer, for volumes and numbers of the Evangelical and other Magazines, &c.

The Rev. George Pritchard presents his thanks to those kind friends, both in London and in the country, who have kindly sent various articles for the schools, the teachers, and the Queen of Tahiti.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 31st of August, 1842, inclusive.

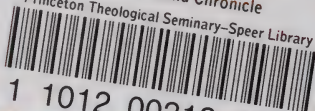
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A Friend, by Mr. W. F. Lloyd (L. S.)	10 10 0	School Vizagapatam	3 0 0	Freeman	5 0 0
L. P. for the Bangalore Seminary, by Mr. J. Snow	1 0 0	Various friends, per Mr. Pritchard for school materials in South Seas	5 0 0	Islington Chapel, on acco. Union Chapel, E.S. Eardley, Esq. per Rev. T. Lewis, fourpenny-pieces; one half for the Institution at Rarotonga, and one half for the Bakone branch of the Lattakoo Mission	11 12 0
W. Alexander Haldane, Esq.	0 5 0	Lady Trowbridge, for Widow and Family of late Rev. J. Williams	5 0 0	Kennington Sunday-school half year	2 19 8
C. H. W.	10 0 0	Holywell Mount Aux. Soc. on account	17 17 2		
H. C. Tucker, Esq. Bengal Civil Service	10 0 0	Hoxton Academy, ditto	30 0 0		
J. G. Barclay, Esq.	5 0 0	Walthamstow, J. Hindman, Esq. per Rev. J. J.			
A. Z. for Mrs. Porter's					



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